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## EARLY CLASSICAL SCHOLARS IN MARYLAND

The Latin language is at the very foundation of Maryland's history, for the charter of the State was written in that speech, and the name of the State is a translation of *Terra Mariae*. The very first description of the country and the account of the voyage of the first colonists is best known from a Latin narrative, the *Relatio Itineris in Marylandiam*, written by Father Andrew White, S.J., one of the two priests sent out by Lord Baltimore with the expedition in the Ark and the Dove. Father White, who was a man of good scholarship and deep devotion to his work, wrote his account in Latin to the head of the Jesuits, Mutius Vitellisetis, and also in English, that Governor Leonard Calvert might send it to England. About 1832, a copy of the Latin manuscript was found by Rev. William McSherry, S.J., among the archives of the *Domus Professa* of the Society at Rome; it was copied by him, and the copy was brought to the library of the Georgetown College. This copy was translated by Nathan C. Brooks, in 1847, and the translation was published in Peter Force's *Collection of Historical Tracts*, Volume 4. Nearly thirty years later, it was retranslated by J. Holmes Converse, and the original and the translation were printed on opposite pages by the Maryland Historical Society as *Fund Publication No. 7* (and Supplement), in 1874. The translation is also printed in Scharf's *History of Maryland*, and in Hall's *Early Narrations of Maryland History*.

By a curious course of events, the English version of White's narrative came into the possession of the Historical Society in 1894, and was published in *Fund Publication No. 35*, in 1899. The original text is printed again in Volume 1 of the *Documents of Father Thomas Hughes's History of the Jesuits in North America*. The narrative was written very shortly after the landing on St. Clement's Island on March 25, 1634, and was sent to England about two months thereafter, so that it is closely contemporaneous. Father White began his tale with the sailing of the expedition from Cowes, in the Isle of Wight, on November 22, 1633, and told of the long voyage to the West Indies Islands, of the plants and the fruits that were found there, of the beauties of the Potomac River, and of the early relations with the Indians, a detailed account of whose customs is given. His hopefulness is shown in his concluding sentence, in which, after describing the products of the land, he states, "*ex quibus conjectura est non desse regioni quae vel commodis vel voluptati habitantium subserviant*".

With Father White begins the ancient history of classical learning in Maryland. The members of his Order carried on the Latin tradition almost alone for many years.

Annually, the Jesuits sent to their European Superior an account of their work during the past months, and extracts from these letters have been printed by the Historical Society and by Father Hughes, in the works already referred to, so that we may gain a vivid picture of the faithful efforts made to clear the wilderness, to cultivate the plantation of St. Inigoes (which the Jesuits still own), to convert the Indians, to preach to the colonists, and to force Lord Baltimore to grant the Order all the rights that the Jesuits claimed. The death of their fellow-members is narrated, and accounts are given of remarkable events which occurred to them. One of these Jesuits, Ralph Crouch, is said to have been the first who taught the humanities in the Province, and they did something in the way of education, at St. Mary's and at Bohemia Manor, preparing the brighter boys to go to Europe to complete their education.

Scattered in the plantation as they were, the planters had no other Schools, or formal education, until Governor Francis Nicholson secured the foundation of King William School, at Annapolis, in 1696. This School must, of course, have taught Latin. After 1723, when the General Assembly of the Province passed a law for the establishment of a similar School in each County, there was doubtless opportunity in various parts of the Province to learn the Classics. To Annapolis, in 1727, there came, as Governor of Maryland, Benedict Leonard Calvert, younger brother of Charles, Lord Baltimore. He was a man of unusual charm and fine scholarship, who had studied at Oxford, and had made the Grand Tour of Europe. He was an intimate friend of Thomas Hearne, the antiquary. About this time, William Parks, the printer, began to print the first Maryland newspaper, and, from his press, in 1728, appeared the first Latin publication issued in the Province. It is an edition of Edward Holdsworth's *Muscipula*, edited and translated by Richard Lewis, who was a master in King William School. Only one copy, found in the Maryland Historical Society Library, is known to me, and it lacks a title page. It was reprinted in *Fund Publication 36* of the Society, in 1900, and contains an interesting poetical dedication to Governor Calvert. The character of the translation may be seen from the opening lines:

Thou potent Phoebus! for, as Poets sing,  
To mice thou once didst great destruction bring,  
Whence in their writings Smintheus is thy name,  
Be present, and propitious to my theme.  
For one of Cambria's hills quit Pindus Mount,  
While I, in lowly Lays, do humble deeds recount.

The mouse, a noxious animal of prey,  
By rapine led, unpunished, wont to stray  
Where innate lust of plunder led the way,  
Pursued his wicked arts without control,

And fearless, did, in peace and plenty roll.  
Now here, now there he rov'd, a nimble thief,  
Each dish debauching with malignant teeth.

The accuracy of his translation may be seen by a comparison of the last two lines with the original:

Improvidus, saliensque, hinc illinc cuncta maligno  
corruptit dente, et patina male lusit in omni.

In a prose Preface, Lewis claimed that translations from Latin into English, are the most certain means of improvement, in each of those tongues; and, therefore, an exercise of this kind can not be thought improper for one who is engaged in teaching language. This slight attempt in poetry has been to me, a pleasing amusement, in the intervals of a very fatiguing occupation.

He hoped that, if not a "good translation", his verses might pass as a "tolerable version", and give English readers "a draft of a celebrated poem, though it falls vastly short of the beauties of its original". He has avoided the libertinism of a paraphrast, on the one hand, and the idolatry of a mere literal translator, on the other. The sentiments of an original ought to be preserved with all possible exactness, but they are too frequently disregarded in a paraphrase translation. And nothing can be more ridiculous and unentertaining than a too faithful attachment to the phrase of a writer, and a tyrannic endeavor to confine a Latin poet, to express his thoughts, in English, by the same number of lines and words, which he thought sufficient for that purpose in the Roman Language.

It was Lewis's first work, and the list of subscribers shows that he had sold 232 copies, and that almost every man of importance in the Province had subscribed. Lewis felt that this subscription showed "A generous disposition in the Province to encourage learning", and was grateful that this "smallest attempt to cultivate polite literature in Maryland, has been received with such ample testimonies of candor and generosity". Lewis also wrote an English poem, entitled *Carmen Seculare*, dedicated to Governor Calvert, part of which was printed in Carey's *American Museum* for 1789, and he sent two scientific papers to the Royal Philosophical Society, in London, which were printed among its Proceedings. He was also, probably, the author of a manuscript memorial to the General Assembly in 1732, for "founding an Academy at Annapolis for the Education of the Youth of This Province". He hoped that boys might there

be instructed, not only in the learning of the best Latin and Greek Schools (such as Eton and Westminster), but likewise in the principal branches of the philosophy which a graduate learns in the Universities; and they may be, moreover, conversant with some useful and practical parts of knowledge, not generally taught there.

This document was abstracted by Basil Sollers in his historical sketch of Education in Maryland, published by the United States Bureau of Education, in 1894, and was printed, in extenso, in the *Maryland Archives*, Volume 38. The project included five teachers, two of whom should be "the Latin and Greek Master and Submaster", whose duties should be

To instruct such as are dispos'd to learn of them, in the initial rules and syntax; and in the classic authors of the two learned languages and this too in a modern, more approved, expeditious, and easy way than has formerly been practiced. The ancient way of teaching the Grammar, as also the School Prosody and Rhetoric, having been found too dry, laborious, and discouraging to the tender capacities of boys.

From this statement, we see that the complaint against methods of teaching the Classics is of an ancient date.

Other men of some classical scholarship were found in the Province. Dr. Andrew Hamilton dedicated his manuscript *Itinerarium*, an account of a journey from Annapolis to New Hampshire, in 1744, to "Amico suo honorando . . . , Onorio Razolini, manuscriptum hocce Itinerarium observantiae et amoris sui qualequumque symbolium", and dated his setting forth "Die Mercurii, Trigessimus Mensis Maii". From Chestertown, in 1745, Rev. Charles Peale, the father of the well-known painter, advertised that, by him "Young gentlemen are boarded, and taught the Greek and Latin tongues, etc.".

So, in Baltimore County, Rev. Thomas Cradock, of the St. Thomas Garrison Forest Church, wrote a fair metrical translation of the Psalms of David, and boarded young gentlemen, and taught them Latin and Greek. These scholarly clergymen of the Protestant faith kept the flame of classical culture burning in Maryland, as did their Jesuit contemporaries. About 1770, Rev. James Hunt taught Latin to William Wirt at Bladensburg, and in 1744 Rev. Samuel Finley, the Pastor of the Presbyterian Church at West Nottingham, who was later to become President of Princeton, opened an Academy, which has continued, with some intermission, until this day.

The ancient history of our subject ended about the time of the establishment of independence by the United States, and the modern history begins with the founding of The Johns Hopkins University, and the call of Professor Basil L. Gildersleeve to its chair of Greek. Between these dates lies the medieval period, which began with the establishment, in 1782, of Maryland's first College (named for Washington, and erected at Chestertown, on the foundation of the old Kent County School), by Rev. Dr. William Smith, who had been the first President of the University of Pennsylvania, but had left Philadelphia to take refuge in Chestertown, when the British occupation of the larger place had made life there impossible for so ardent a patriot. The establishment of a College on the Eastern Shore was soon followed by the grant of a charter to one on the Western Shore, and St. John's College was founded in 1784 and took over the rights and the property of the former King William School. Rev. Dr. John McDowell, at St. John's, and the Rev. Dr. William Smith, at Washington, doubtless conducted institutions with the usual classical curriculum. As to Cokesbury College, founded by the Methodists at Abingdon, in Harford County, in 1784, as their first institution of higher instruction in the world, we have more definite informa-

tion. The curriculum was laid out, with minute detail, by John Wesley himself, and was intended to make "children critical scholars in Latin, Greek, and Hebrew". Of the authors recommended, Wesley wrote, "Every one of them is a standard of the Latin or Greek tongue", and they are "all accurately placed, the easiest first, the hardest last". Wesley enjoined Rev. Mr. Heath, the President, not to "adopt any of the modern innovations. Continue to read Latin as we do in England. Do not throw away the accents in Greek, or the vowels in Hebrew". Latin was begun in the second class, whose members were to learn and construe *Praelectiones Pueriles*. In the third year, *Corderius* and *Historiae Selectae* were read. The fourth year class took up *Castello's Kempis* and *Cornelius Nepos*; the fifth year students studied *Erasmus*, *Phaedrus*, and *Sallust*. In the sixth year, Greek was taken up; *Caesar*, *Terence*, and *Velleius Paterculus* were read. Hebrew was begun in the seventh year, and the Greek Testament, *Plato*, and *Cicero's Tusculan Questions* were then read; in the eighth and last class, the Hebrew Bible was directed to be taken up, beginning with *Genesis*, the Greek Testament should be continued, and *Cicero's De Natura Deorum*, as well as *Vergil's Aeneid*, should be read. Rigid grammatical drill should accompany the whole course. The College announced, probably under Bishop Coke's influence, that

We prohibit play in the strongest terms. . . . The employments, therefore, which we have chosen for the recreation of the students are such as are of the greatest public utility—agriculture and architecture. . . . In conformity to this sentiment, one of the completest poetic pieces of antiquity (the *Georgics* of *Vergil*), written on the subject of husbandry <should be read>, by the perusal of which and submission to the above regulations, the students may delightfully unite the theory and practice together.

This picture of Arcadian loveliness—the use of the *Georgics* as a text-book on the cultivation of a Maryland farm—suggests an utilitarian argument for the study of Latin, as an aid to vocational education, which I have not seen used by any modern classicist. The School's announcement (which was printed annually in the *Methodist Discipline*), continued with the statement that

in teaching the languages, care shall be taken to read those authors, and those only, who join together the purity, strength, and the elegance of their several tongues and the utmost caution shall be used that nothing immodest be found in any of our books.

This must have been satisfying to the early Methodists.

The Classics led to a distressing event in the College's history. In the summer of 1788, Mr. Truman Marsh, who had charge of the seniors, left for a visit to friends in the country, handing over his classes to the President. Mr. Wesley had sent over, as a text-book, *Selecta e Profanis Scriptoribus Historia*. A senior found his lesson in it too hard, and asked the President for help. He was twice put off, and told to study longer. The fact was that Heath had not kept up his Latin, and

could not give the desired help. The story spread abroad, and Heath, resenting the insinuation of inefficiency, resigned his office. One wonders whether any such results would follow the similar application by a student to-day to the President of a College or University for help.

A few years later, the French Revolution caused the Sulpician priests to flee from Paris and Bishop John Carroll of Baltimore offered them an asylum, in the expectation that they would establish in Baltimore a seminary for the training of priests, or that a native clergy might be raised up for the Roman Catholic Churches. The invitation was accepted, and the first theological Seminary of that faith in the United States was opened on its present site on Paca Street, in 1791. In connection with St. Mary's Seminary, until 1852 (when the Jesuits, by opening Loyola College, relieved the Sulpicians from this responsibility), a Collegiate Department was maintained, at which many Protestants, such as James McHenry's son John, and Severn Teackle Wallis, were students. This College was, for some part of the time, the only institution in Baltimore for higher academical education. Greek and Latin were taught thoroughly there, and the pages of Finotti's *Bibliotheca Catholica Americana* contain the titles of many religious books, written or edited by the learned Sulpicians and printed on Baltimore presses. The classical learning of the Jesuits continued, and youths were educated by them in their *Collegium Georgiopolitaneum*, as they called their institution in their letters to Italy. Father Hughes prints many of these Latin letters in extenso, or in part.

In 1798, Rev. Samuel Knox, by a memorial to the legislature, induced the cessation of appropriations to the two Colleges in the State and the distribution of these appropriations among the county Academies. A Presbyterian clergyman, born in the north of Ireland, he was Principal of the Frederick Academy, and had written, in the previous year, *An Essay on the Best System of Liberal Education, Adapted to the Genius of the Government of the United States*. This book won a prize on that subject offered by the American Philosophical Society; but it is memorable chiefly, because Jefferson, of whom Knox was a great admirer, owned a copy of it and prized it so highly that he took therefrom many ideas, which he used in the plan of the University of Virginia, in which institution Dr. Knox was the first man to be offered a professorship. Dr. Knox believed that it was

the design of a liberal course of education to call forth all the latent powers of the human mind, to give exercise to natural genius, to direct the powers of taste and criticism, and to refine and polish, as well as to exercise, strengthen, and direct, the whole economy of the mental system.

He emphasized

the great importance of studying language, not only as it is the great bond of human society, but more especially, as the vehicle of instruction and mutual communication.

His arguments for the study of Greek and Latin are of considerable interest, and show that the attack on their study is far from new, and that the arguments of the opposition are often nearly as ancient as the languages against which they are used. Knox wrote:

It is a hackneyed argument by many against a classical education, that all the authors in the dead languages, of any eminence, have been translated into English, and, consequently, that the scholar's time has been ill applied in translating what has already been done to his hand. Such, however, must neither have attended to the consideration, that without a proper knowledge of the learned languages, from which so considerable a share of ours is derived, it is impossible it can be acquired in the highest degree of perfection. <The> mere comparing, or contrasting, of two languages together, must afford considerable improvement to the mind. But the chief advantage, perhaps, which it derives therefrom, consists in the exercise of the various powers in translating from one language to another, and, consequently, in selecting and applying the most proper and suitable words and phrases for expressing the meaning, or spirit of the author. Taste, memory, and reflection are all employed in this exercise, which, from its nature, cannot fail, if properly directed, to acquire the most general and extensive knowledge of the language.

He insisted on the "advantages which the tender mind receives by such exercises, as well with regard to things as words, and that too at an age not well adapted to more arduous literary studies". He felt that part of the difficulty came from the waste of time in the child's School life, which prevented the study of the Classics from being entered upon sufficiently early. In the very pronunciation and phraseology of our own language, "We need the interpretation of the classics, else how shall one know why his collection of books is styled a *library*?" Considerations, however, of "much higher importance" are that it is only from the study of other languages that "the improvement of our own language can be promoted, by attending to the principles of universal grammar", and that, as we study the finest paintings and statues, so, "in the structure and various compositions in our language", it must be "equally advantageous to have laid before us the most finished productions of antiquity".

To the objection of the need of vocational education, he replied that

the mind, exercised and improved by such learning <i. e. classical learning>, must be much better qualified and prepared for the study of the arts and sciences, than that whose powers have never been called forth by habits of exertion and strengthened by assiduity and application. As most of the sciences and especially their elements, were originally written in the Greek or Roman languages, it must certainly tend to assist and enlighten the mind of the learned, to be acquainted radically with the technical terms of that art; or the principles of that science which is the subject of his study.

According to Knox's scheme, there should be a Primary School in every parish, an Academy in every county, a College in every State, and a University in the nation. The Classics should be taken up in the Academy. The course is laid out with care. Reading

should begin with Corderius, Aesop, and Erasmus's Dialogues—used with literal translations. Then, abandoning translations, the class should read Nepos and have the "nature and advantages" of biography explained to them. Translation into Latin should now begin, and Caesar's Commentaries might next be read with advantage, not only on account of the simplicity of his style, but also that the teacher might enable the scholars "to mark with reprobation all the persevering ambition of that bold, and too successful enslaver of his country".

After this first year of Latin, those

intending for the University should begin Greek, which ought to be taught from a Grammar written in English, if such can be found. In the second year, the boys ought to read Sallust and a considerable part of Livy, with a little Tacitus.

Knox adds:

It is a very absurd practice to set boys to reading Latin poetry, till once they are able to translate any prose writer with considerable facility.

Ancient history ought also to be studied in that year. During the third year, Greek and Latin poetry should be taken up, and, as the Romans imitated the Greeks, similar poets in the two languages should be read together. Agreeably to this plan, the *Bucolics* of Vergil should be read together with the *Idylls* of Theocritus, part of the select *Odes* of Horace with a few from Anacreon and Pindar, the *Georgics* of Vergil with Hesiod, and the *Aeneid* with the *Iliad* of Homer.

In order also to be acquainted with the state of dramatic poetry among the ancients, one or two of the most celebrated performances in each language might be read; but it does not appear that a long attention to that species of composition would be either proper, or improving.

It might also "be highly useful" for the students to demonstrate a few of the leading propositions of each book of Euclid in Greek.

This would not only more thoroughly impress them on the mind; but, if properly directed, from the accuracy of the mathematical language, would serve the important purpose of instructing the Greek scholars in the correct use and application of the various prepositions and particles of that copious language.

In the College, Latin and Greek should be continued; but no detail of the curriculum is given. The study there might be more minute, with a view to criticism, rather than the "acquisition of the language", and lectures should be given on the manners and the customs of the Greeks and the Romans.

In 1803, Baltimore College was chartered, and continued to give instruction until absorbed by the University of Maryland in 1830. Dr. Knox came to Baltimore and took charge of it for some years, during which time John R. Kennedy was one of his pupils. Before 1825, however, Dr. Knox returned to Frederick, again took charge of the Academy, and closed his life in that town. During the latter years of his life, he was the pioneer in advocating a Federal Bureau of Education.

That old Academy, which died a few years ago, was one of a class of Schools now practically extinct, where, in small classes, the students read largely of such authors as they and the teacher wished. In 1843, my father went from the Academy to Mercersburg, hoping to enter, on advanced standing, the Sophomore Class of Marshall College, which was located there. The examiner began with Latin, and gave such an extended test that my father wondered at the high standard. Finally the professor said: "Mr. Steiner, do you wish to go further than the Junior Class?". Unknowingly, the candidate had passed all the Sophomore Latin!

Forty years later, I went from the Academy to Yale to try the entrance examinations, and was so well grounded as to be one of the comparatively few who entered without conditions. Swelling with pride, on my return to Frederick, I called on the Principal to tell him of my success. When he had heard me, he asked a question which took me off my feet, and, at the same time, bore testimony to the extent of ground which we had covered together: "Which class did you enter?". When I recovered my breath, I replied, "The Freshmen, of course". "Well," he replied, "I thought you had read enough Latin to have carried you through Freshman year"; and I had done so.

The University of Maryland made several attempts to organize in Baltimore a department of arts and sciences—the last in 1854. Then Rev. E. A. Dalrymple, D.D., a clergyman of the Protestant Episcopal Church, who had been a Professor in the Episcopal Theological Seminary at Alexandria, Va., was induced to become the Principal and the Professor of Ancient Languages. He was a thorough classical scholar and a great bibliophile. The story goes that his valuable library of theological and Greek and Latin works was bequeathed in his will to the Alexandria Seminary, until, one day, he went there and chanced to see a book used as a window support, so that the room might be ventilated. Horrified at the sight, he changed his will, on his return, and left his books to the library of the Diocese of Maryland, in which collection they are now contained. Dr. Dalrymple was, for many years, Secretary of the Diocesan Convention and Corresponding Secretary of the Maryland Historical Society, in which position he edited the Fund Publication edition of Father White's *Relatio*, above referred to. He died in 1882. The Collegiate Department of the University died early in the Civil War, but a boys' School, in the building on the South side of Mulberry Street, where the bed of Cathedral Street now is, was continued by Dr. Dalrymple until about 1880.

The Dalrymple collection of books came to the Diocese as a supplement to the noble library of William Rollinson Whittingham, Fourth Bishop of the Diocese of Maryland. That scholar was born in New York City, on December 2, 1805, and was given most of his early education by his mother—a remarkable woman, who learned Latin, Greek, and Hebrew, so that she could instruct him. He did not go to College, but

entered the General Theological Seminary of the Protestant Episcopal Church, in New York City, at the age of 17. After graduation, he held pastorates in Orange, New Jersey, and New York City, and became Professor of Ecclesiastical History and Librarian in the Seminary. In 1840, he was elected Bishop of Maryland, an honor he held until his death in 1875. He was a Union man during the Civil War and was an old style High Churchman, strongly opposed to ritualism. He began buying books early, and spent on his library all the money he could spare. In those days, purchases of old and rare books were possible, and at lower prices than in these times. At his death, it was found that his whole collection was bequeathed to the Diocese for the use of the clergy and other scholars, who might wish to consult a remarkably valuable library of theological and classical works.

The last of the scholars of whom I shall speak, for this paper does not enter into the modern history of Classics in the State, is the only one of those mentioned whom I ever met, and I saw him but once, when he was a feeble, querulous old man, a short time before his death. Nathan C. Brooks was the first principal of the Boys' High School (now called the Baltimore City College), when it was opened in 1839. After ten years of service, he resigned, to organize the Baltimore Female College. At the High School, he is said to have shown himself to be a "man of solid attainments and marked ability in imparting knowledge", a "most faithful, enthusiastic, and inspiring teacher". From 1860 to 1890, the State of Maryland made an appropriation for the support of the College, which was the first institution in the State for the higher education of women. In the later years, students fell off in numbers, and, when the appropriation was withdrawn, the College closed.

He was the author of several works, and the first translator of Father White's narrative, as we have seen. The chief claim he has, however, to our remembrance, is that he was the author of *Viri Americae*, a volume published by A. S. Barnes, in 1864. The full title of the book was *Vitae Virorum Illustrium Americae, a Columbo ad Jacksonum, Notis Anglicis Illustratae necnon Vocum Omnium Interpretatione Instructae*. Brooks designed his work to take the place in the Schools of the Abbé C. F. L'Homond's *Viri Illustres Urbis Romae a Romulo ad Augustum*, a volume which had some vogue in the American Schools. In the Preface, Dr. Brooks wrote that his intention was

to foster a generous love of country and a spirit of patriotism, by presenting to our youth, for their contemplation and imitation, the illustrious examples of those great men of the past, whose virtues and achievements have shed lustre upon our country.

I know not whether a second edition ever appeared, in which it was expected to "embrace the Heroes of the War of 1812". The work contains 357 pages, of which the text occupies 209 pages; the remainder, after two pages of notes, is taken up by the Lexicon. There are

55 biographical sketches, well illustrated, and the work might, with some revision, have served a very useful purpose. The style is rather stilted, and the vocabulary rather too extensive and polysyllabic for children, but the plan of the sketches is a good one. Only two of the sketches deal with Marylanders: Leonardus Calvert and Joannes Eager Howard. It is quite amusing to read early Provincial History in Latin and to be told that in 1642

Claybornus Cantium insulam . . . occupaverat et, rebellione facta, pirata Ingle adjutore, gubernatorem Calvert in Virginiam fugere coegit. Sed duos post annos odiosa tyrannorum facinora excitavere populum ad excutiendum jugum; itaque gubernator legitimus, parva militum manu regressus ad urbem Sanctae Mariae, iterum magistratum recepit.

The account of Howard's life is even more amusing. Praefectus Howard in praelio Monmouthensi cohortem suam duxit, atque posteaquam ad munus vicarii-tribuni legionis quintae in agmine Marylandico promotus est.

Later at the Cowpens (which word is not Latinized), Per pugnam tribunus Howard in manibus simul tenuit enses ducum septem deditorum Britannicorum. Propter haec facinora honoratus est Congressu nummo cuso argenteo. . . . Tribunus Howard insignivit se quoque in pugna Guilfordensi, atque in praelio collis Hobkirk. Apud Eutaviam praeerat legioni Marylandicae secundae.

He married "virginem amabilem, filiam judicis supremi, Chew, Pennsylvanianensis". The sketch is illustrated with cuts of the Belvidere, "sedis tribuni Howard", and the Baltimore "Monumentum Praeliale". Some few family names are inflected, as that of Thomas Sumterus, but most of them are left in an uninflected form. Titles are always translated; we read of Dux Burgoyne. Sometimes the narrative is quite spirited, as for example in the account of the fight between the Serapis and the Bon Homme Richard.

The men engaged in the Revolutionary War received a disproportionate amount of attention. Next to them, explorers, such as De Soto and Captain Joannes Smithius, received the most space. Daniel Boone, and his followers, we are told, "in solitudine, inter errantes Indos, domicilio locum elegere, rei publicaeque futurae incunabulum sedem posuere". When Benjaminus Franklin died, he was "omnibus ab convivibus suis defletus", and "Urbs amoris fraternalis includit sepulchrum defuncti". Robertus Fulton

primam navem vaporariam Americanam aedificare coepit, quae, nominata Clermont, . . . viam aquae fluvialis inter urbes Novum Eboracum ac Albaniam ultro citroque fecit, plus minusve quinque millia passuum in horas decurrens, et ventis undisque resistens.

At this time it is peculiarly interesting to read a sketch of Joannes Carver, who "gravitate pietate ac prudentia eminuit". We are told of him, together with his fellow Pilgrims, that

die sexto Septembris 1620, navis Maii Flos, cum peregrinis centum ac uno, ventis vela pandit et ad Americam Septentrionalem cursum intendit.

We learn that after a voyage "mari intempesto" the ship, "anchora jacta, in sinu Plymouthensi stetit". There the Pilgrims drew up the famous compact, which is translated into Latin. Dr. Brooks then adds:

Sic res publica prima in America sancta instituta est in diaeta Maii Floris quae fuit libertatis Americanae incunabulum, agitatum undis liberis oceanis. Manus sub forti milite Standish ad explorandum missa, post incommoda multa, sedem colonis elegit.

One might go on quoting indefinitely, but the time has come to close our discussion of these forgotten scholars. I shall have accomplished my purpose, if I have saved from oblivion, among the classical students of Maryland to-day, the lives of a few of our predecessors.

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BERNARD C. STEINER.

#### PROPOSED CLASSICAL INVESTIGATION BY THE AMERICAN CLASSICAL LEAGUE

I am authorized by the Officers of the General Education Board to announce that the General Education Board has appropriated \$60,000 to provide for an investigation of classical education in the Secondary Schools of the United States. The investigation will be conducted by the American Classical League and will probably require three years for its completion. It will be in the general charge of an Advisory Committee, with the cooperation of eight Regional Committees for the following districts: New England, Middle States, the South, Central West, Southwest, Northwest, Rocky Mountain States, Pacific Coast. When the work has been definitely mapped out, three expert investigators will be appointed. The Advisory Committee will ordinarily meet alternately in New York and Chicago. The Regional Committees will meet at such places as may be hereafter arranged. The cooperation of the Regional Committees is a necessary and most important part of the plan. The timeliness and importance of such an investigation need no comment. At the end of the work a full report will be prepared and published.

The expert investigators are not yet appointed, but several names are already under consideration. Advisers in other subjects, such as English, Modern Languages, and History, may be specially appointed later. The Regional Committees are in process of formation. The Advisory Committee is almost completed and is constituted as follows:

Andrew F. West, Princeton University, Princeton, N. J., Chairman; A. L. Bondurant, University of Mississippi, University, Miss.; W. L. Carr, Oberlin College, Ohio; Roy Flickinger, Northwestern University, Evanston, Ill.; Mason D. Gray, East High School, Rochester, N. Y.; Richard M. Gummere, William Penn Charter School, Philadelphia, Pa.; Gonzalez Lodge, Teachers College, Columbia University, N. Y.; W. V. McDuffee, Central High School, Springfield, Mass.; F. J. Miller, University of Chicago, Chicago,